

Garrett Biblical Institute

LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM



THREE CENTS A COPY

WASHINGTON, D. C.

Religious Liberty Association

DECLARATION OF PRINCIPLES

1. We believe in God, in the Bible as the word of God, and in the separation of church and state as taught by Jesus Christ.
2. We believe that the ten commandments are the law of God, and that they comprehend man's whole duty to God and man.
3. We believe that the religion of Jesus Christ is founded in the law of love of God, and needs no human power to support or enforce it. Love cannot be forced.
4. We believe in civil government as divinely ordained to protect men in the enjoyment of their natural rights and to rule in civil things, and that in this realm it is entitled to the respectful obedience of all.
5. We believe it is the right, and should be the privilege, of every individual to worship or not to worship, according to the dictates of his own conscience, provided that in the exercise of this right he respects the equal rights of others.
6. We believe that all religious legislation tends to unite church and state, is subversive of human rights, persecuting in character, and opposed to the best interests of both church and state.
7. We believe, therefore, that it is not within the province of civil government to legislate on religious questions.
8. We believe it to be our duty to use every lawful and honorable means to prevent religious legislation, and oppose all movements tending to unite church and state, that all may enjoy the inestimable blessings of civil and religious liberty.
9. We believe in the inalienable and constitutional right of free speech, free press, peaceable assembly, and petition.
10. We also believe in temperance, and regard the liquor traffic as a curse to society.

For further information regarding the principles of this association, address the Religious Liberty Association, Takoma Park, Washington, D. C. (secretary, C. S. Longacre), or any of the affiliated organizations given below:

AFFILIATED ORGANIZATIONS

Atlantic Religious Liberty Association (affiliated organizations in Maine, Vermont, Massachusetts, New Hampshire, New York, Connecticut, and Rhode Island): Office, South Lancaster, Mass.; secretary, E. K. Slade.

Eastern Canadian Religious Liberty Association (affiliated organizations in New Brunswick, Nova Scotia, Quebec, Ontario, and Newfoundland): Office, Oshawa, Ontario; secretary, F. W. Stray.

Central States Religious Liberty Association (affiliated organizations in Kansas, Nebraska, Missouri, Colorado, and Wyoming): Office, College View, Nebr.; secretary, S. E. Wight.

Columbia Religious Liberty Association (affiliated organizations in Pennsylvania, Ohio, New Jersey, Virginia, West Virginia, Delaware, and Maryland): Office, Takoma Park, D. C.; secretary, F. H. Robbins.

Lake Religious Liberty Association (affiliated organizations in Michigan, Indiana, Illinois, and Wisconsin): Office, Berrien Springs, Mich.; secretary, S. B. Horton, 812 Steger Bldg., Chicago, Ill.

Northern Religious Liberty Association (affiliated organizations in Minnesota, Iowa, North Dakota and South Dakota): Office, 2713 Third Ave., South, Minneapolis, Minn.; secretary, C. F. McVagh

North Pacific Religious Liberty Association (affiliated organizations in Oregon, Washington, Idaho, Montana, and Alaska): Office, College Place, Wash.; secretary, H. G. Thurston.

Pacific Religious Liberty Association (affiliated organizations in California, Nevada, Utah, and Arizona): Secretary, W. F. Martin, Santa Ana, Calif.

Southeastern Religious Liberty Association (affiliated organizations in Florida, Georgia, North Carolina, and South Carolina): Office, 169 Bryan St., Atlanta, Ga.; secretary, W. H. Heckman.

Southern Religious Liberty Association (affiliated organizations in Alabama, Kentucky, Tennessee, Louisiana, and Mississippi): Office, 2123 24th Ave. N., Nashville, Tenn.; secretary, J. L. McElhaney.

Southwestern Religious Liberty Association (affiliated organizations in Arkansas, Oklahoma, Texas, and New Mexico): Office, Keene, Tex.; secretary, Morris Lukens.

Western Canadian Religious Liberty Association (affiliated organizations in Alberta, British Columbia, Manitoba, and Saskatchewan): Office, 304 I. O. O. F. Building, Calgary, Alberta; secretary, A. C. Gilbert.

LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM

Published quarterly by the

REVIEW AND HERALD PUBLISHING ASSN., TAKOMA PARK, WASHINGTON, D. C.

VOL. XVI

FIRST QUARTER, 1921

NO. 1

CHARLES S. LONGACRE, Editor

CALVIN P. BOLLMAN, Managing Editor

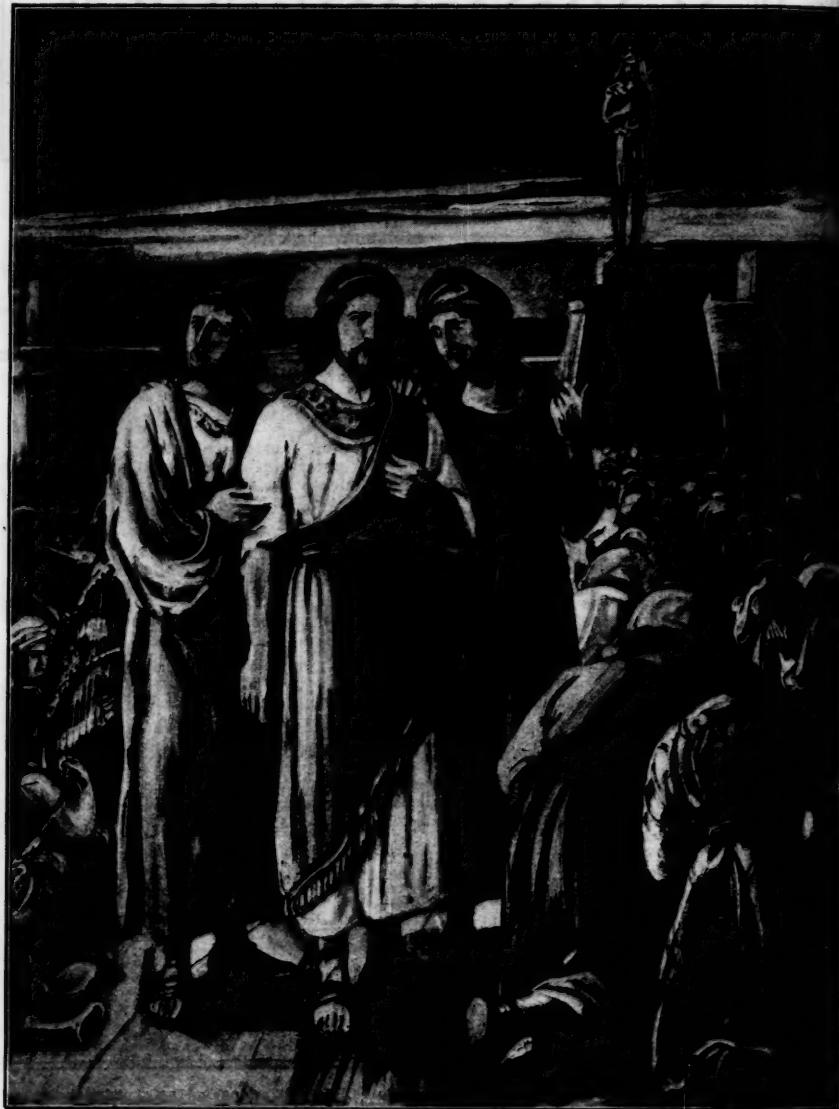
W. F. Martin, Associate Editor

CONTENTS

The Three Hebrews Asserting Their Rights of Conscience	Frontispiece
The Christian's Attitude Toward Civil Government	3
Demand a National Sunday Law	5
The Church Threatens to Impeach the Mayor of Philadelphia	6
The Name of God in the Constitution — Why Omitted	8
After-the-War Conditions	11
Christ Rebukes the Spirit of Force in Religion	13
Georgia Court Hears Plea for Religious Liberty	14
Why Sunday Laws Are Wanted	17
An Appeal to the Congressmen	20
The Bluest Blue Law Yet Proposed	21
The Baltimore Sun on Compulsory Sunday Observance Bills	23
The Blue Law Reformers	24
Another Crusade	25
The State Purely Secular; the Church Entirely Spiritual	26
Editorial Brevities	28
Note and Comment	29
Something Every One Should Know	30
Sunday Crusade	31
A Nation-Wide Drive for a Puritan Sabbath	31
Tangier Island Again	32
National Reform Up to Date	32

Entered as second-class matter May 1, 1906, at the Post Office at Washington, D. C., under the Act of Congress of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized on June 22, 1918.

SUBSCRIPTION RATES.— One year, 50 cents; three years (or 3 subscriptions, 1 year), \$1.25; five or more copies, mailed by publishers to five addresses or to one address, postpaid, each, 9 cents. No subscription for less than one year received. Remit by Post Office Money Order (payable at Washington D. C., post office), Express Order, or Draft on New York. Cash should be sent in Registered Letter. When a change of address is desired, both old and new addresses must be given. No extra charge to foreign countries.



THE THREE HEBREWS ASSERTING THEIR RIGHTS OF CONSCIENCE

"We are not careful to answer thee in this matter. . . . Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Dan. 3: 16-18.

Garrett Biblical Institute

Evanston, Illinois

LIBERTY

"Proclaim liberty throughout all the land unto all the inhabitants thereof." Leviticus 25:10.

VOL. XVI

FIRST QUARTER, 1921

NO. 1

The Christian's Attitude Toward Civil Government

By Padre Agostino da Montefeltro

IT would seem that after nineteen centuries of Christianity we might fairly assume that no further proofs are required to establish its claim upon the world; but since, in these unhappy times, with an obstinacy quite unparalleled, an attempt is made to revive the prejudices and ancient hostility to religion, it only remains for us to take up the weapons of the apologists of the primitive times,—Justinian, Tertullian, and Origen,—who proved to the pagan emperor that the precepts of the gospel were best calculated to make a good citizen, and appealed to the evidence of facts, if throughout the imperial dominions any subjects could be found more amenable to the law than the Christians.

In short, what is the first duty of a citizen? The first duty of a citizen is submission to the laws of the land—the laws which maintain the order and harmony of the state, the laws which guard the rights of the subject, which protect the country against any infringement of its greatness, its glory, and its liberty—anything, in fact, which might threaten the life of the state. Well, I would ask, how can it be supposed that the Christian religion could instigate any transgression of this duty?

¹This article is excerpted from a sermon preached in Rome about a third of a century ago by a Catholic priest. It is even more to the point now when extreme Socialism, Bolshevism, and the doctrines of the I. W. W. are demanding the overthrow not only of government but of Christianity as well.

Does it not rather secure its performance, as it invests authority with a sacred character, making it appear like a reflected light of the heavenly authority? and because it ennobles the virtue of obedience, representing it, not as an act of servility, but as a voluntary homage paid to Him who is the source of all order and authority? Whoever despises and tramples underfoot this, the first duty of every citizen, has no right to the name of a Christian; because he is acting contrary to the example and precepts of Jesus Christ, contrary to the teaching of the apostles, contrary to all that has ever been enjoined or ever will be enjoined, by the church.

Look, first of all, at His example. From His cradle upward His life is an example of submission to authority and law. His birth took place at Bethlehem, because of the imperial decree "that all the world should be taxed. . . . And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; . . . to be taxed with Mary his espoused wife, being great with child."

His birth is registered by the civil authority: even He had His state as a citizen. He grew up in the continual observance of the laws of His country, setting a stirring example of loyal obedience. We know how, when the officers

of the tribute money came to ask St. Peter, "Doth not your Master pay tribute?" He saith, Yes," so well did he know his Master's careful observance of the law. And, in fact, Jesus Christ, who might have claimed exemption on two grounds — the ground of His divine origin, and the ground of His poverty — preferred instead to work a miracle, to enable Him to fulfil the obligation to the

while His enemies hoped by their cunning to have worked His ruin, He, the Teacher of all mankind, defined with a single word the line of demarcation between the two duties which press so hardly with their double claims upon each one of us. "Render," He said, "to Cæsar the things that are Cæsar's, and to God the things that are God's." Thus He puts the rights of Cæsar in their



Christianity the Light of the World

state. This was His example. His precepts are equally clear as to the respect for authority.

Hear His words. One day there came unto Him those who wished to entangle Him in His talk — there were many such at Jerusalem — and they asked Him, "Is it lawful to pay tribute to Cæsar, or no?" The question was a very delicate one, also perilous; because, if the Lord Jesus had pronounced in favor of the Roman authority, the Jews would have turned upon Him with indignation. If, on the other hand, He had declared in favor of His fellow citizens, He would have set Himself in opposition to Rome. You see for yourselves the subtlety of the snare — how malignantly it was contrived. But

proper and relative position to the rights of God.

Next I would have you to observe the teaching of the apostles, which was always in perfect accordance with the example and precepts of their Master. Judge for yourselves. "There is no power but of God," says St. Paul. "Whosoever therefore resisteth the power, resisteth the ordinance of God." He would have every one have his due. "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." A treatise on the duties of a citizen might be aptly framed upon the injunctions contained in St. Paul's divine epistles.

And St. Peter:

their cun-
He, the
d with a
ation be-
press so
ns upon
aid, "to
r's, and
" Thus
in their

"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by Him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men."

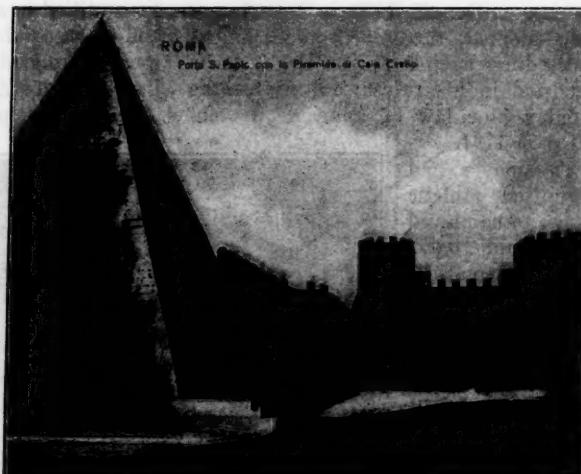
Can language be plainer or more distinct? . . .

Listen to the words of the controversialists, especially those of Bellarmine, upon this subject:

"And it is only when the laws of the state are opposed to the divine laws—it is only then—that we, in obedience to the former teaching of the gospel, must not hesitate to confront our enemies, and call upon them to be our arbiters, as we say with the apostles of old: 'We ought to obey God rather than men.' Acts 5: 29.

When the authorities command me to act contrary to the law of God, I do not obey. Will the authorities say that I am, on that account, a bad citizen? No; the authorities will, on the contrary, say I have done right.

The second duty of a citizen is to love his country. Our country! Is there a heart that does not throb at the word! The sentiment can be traced back to the cradle of nations—everywhere throughout the world. That word, in all its majesty, with all its claim to veneration, has been able to call forth the keenest, truest sympathy of mankind. It has inspired the highest, holiest enthusiasm; indeed, the love of our country is one of those immortal affections which, like those of family life, are innate; they can neither be taught, nor instilled into men. Our native country must ever command our love. . . . The Christians were regarded as enemies of the empire, for the sole reason that they would not worship the empire's gods.



Ancient Gate of St. Paul, with Pyramid of Caius Cestius, Rome, Italy

state employee." Other Southern Methodist conferences have taken similar action. Such a resolution would be very fitting when made applicable to the members of the Methodist Church, as a matter of church discipline; but when the Methodist Church directs its resolution to Congress and desires to enforce church discipline upon all citizens of the United States, and have a civil penalty attached to the violation of a rigid church ritual, it is very apparent that the Methodist Conference has made a demand that is unwarranted under American principles of government. Congress cannot accede to such a demand without overriding the Constitutional guaranties of civil and religious liberty. Is Congress ready to do this?

Demand a National Sunday Law

THE North Carolina Methodist Conference met Nov. 20, 1920, at Rocky Mount, N. C., and passed a resolution favoring a national Sunday law to be passed by Congress, "to stop all Sunday trains, Sunday newspapers, and Sunday mails, to close post offices, and to secure Sunday as a rest day for every Federal and inter-

The Church Threatens to Impeach the Mayor of Philadelphia

THE Ministerial Union and the Interchurch Federation of Philadelphia, Pa., at a meeting of more than five hundred members and representatives of various Protestant denominations in the Arch Street Methodist Church, on Oct. 25, 1920, in a resolution they adopted, threatened impeachment proceedings against Mayor Moore, if he persisted in his refusal to enforce the Sunday blue law of Pennsylvania enacted in 1794.

The mayor had permitted athletic games to be played in the public parks of the city on Sunday afternoons, which action the clergymen resented. They had the players arrested, and the Park Commissioners summoned to court to show cause why they should not be enjoined from permitting the games. In these cases the Lord's Day Alliance and the Ministerial Union, which constituted the proceedings, lost out in the decisions handed down. As a last resort, the clergymen attacked the mayor and threatened him with impeachment proceedings before the city council.

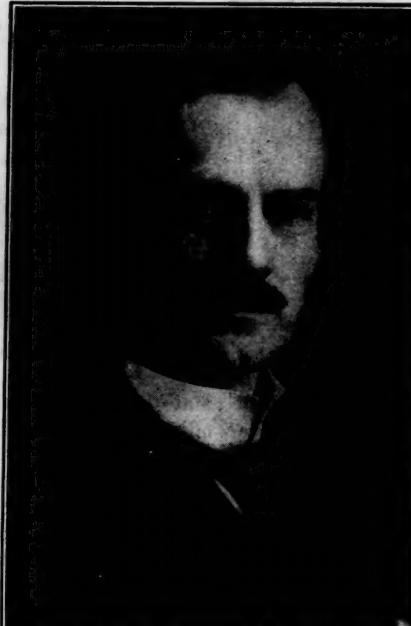
The mayor, fearless of their threat, simply replied: "I hope the virtuous will not combine with the vicious in condemnation of the government. The mayor does not feel that it is his duty to

take a policeman's club and drive people into the churches. I do stand for the things that are clean and decent in the community. My conscience is clear, and I feel that I am doing what is right." Many prominent persons of all professions rallied in support of Mayor Moore, and resented the attacks the clergymen were making on him. A major of the United States Army wrote to the editor of the *Philadelphia Bulletin*:

"I have read of the bitter attacks made on our mayor. It seems that the clergy are interested in other affairs than church work, and are trying to stir up noise for publicity's sake. I congratulate the mayor of our city for his courage in upholding the majority of the citizens instead of the minority."

A clergyman of more liberal views than his brethren wrote the following to the editor of the *Bulletin*:

"Sir: I am wondering as to why certain church men and religious organizations are trying to make an issue worth the consideration of serious persons out of some entirely harmless sports or games on Sunday. I am a minister of the gospel. I



© Harris & Ewing

J. HAMPTON MOORE
Mayor of Philadelphia

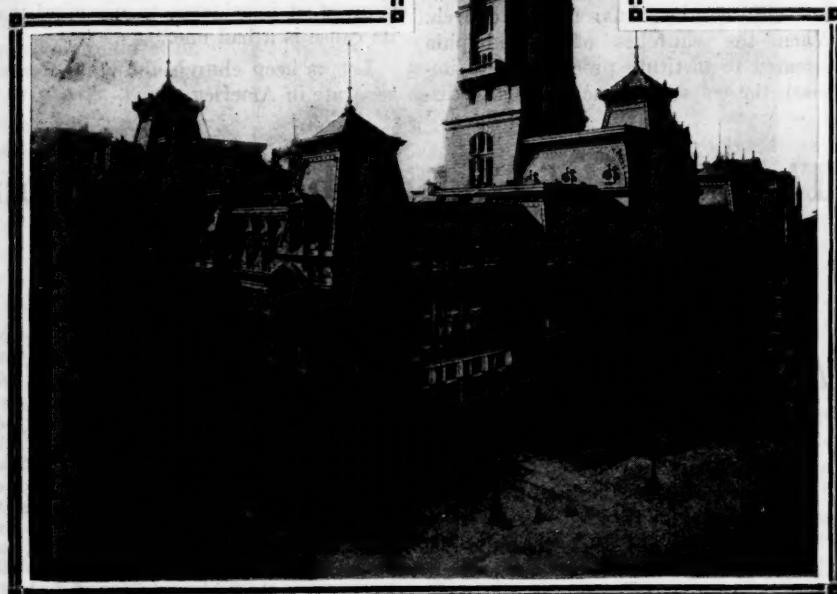
was ordained in the Presbyterian Church, which I served for fourteen years, and then was pastor of a Congregational church for three years. I always tried to present the truth as it is taught in the Bible. I am surprised that there are still men today who would like to see the laws of 1794 enforced. No wonder there are complaints about empty pews at church services.

"As I read my Bible I fail to find any instance where Christ demanded or needed to close places and stop games in order that He might have a hearing. Why? Simply because Christ knew that what He had to offer was of greater attraction than what other men had to offer. Christ did not have to insist that there should be a law against fishing, so that men would be compelled to follow Him instead of going fishing. The old traditions and laws enacted by the Jews were not appealed to by Christ, except by way of comparison. The Pharisees tried hard to make Christ confine His preaching and His teaching so that they might conform to their own laws and traditions, just as some of the good but misled folks of today are trying to make the teaching and the preaching conform to the blue laws of two hundred years ago; but I hope that the misguided folks of this day will also fail in maintaining those dead and obsolete laws. Christ, the great Teacher, gave His view regarding the Sabbath question: 'The

church must ask the civil authorities to assist in making the world better, then the time is ripe for the church to become introspective and self-examining.

"I indorse the Sabbath day. It is the sweet boon for the working masses. But I object to anything that would make of the day other than a day on which people may worship God, whether that worship is sought in the church edifice, the home, the woods, or playground. Wherever the soul that is in tune will seek communion with God, He will be found.

"The church must



CITY HALL, PHILADELPHIA, PA.

Sabbath was made for man, and not man for the Sabbath.' This statement is so clear and comprehensive that it ought not need one word of interpretation.

"When I read a resolution of a religious organization, censuring the mayor because he will not do just what the organization wants him to do, I cannot but wonder at their presumption. When the day has come when

remember that there are things which belong to Caesar as well as those that belong to God."

Another writer on this issue in the *Public Ledger*, stressed this last point more fully as follows:

"No one can deny that the Sunday blue laws of 1794 were enacted for the sole benefit of a

religious sect or sects, but at the same time were contrary to the basic laws of our country, which granted civil and religious liberty. It has never been the prerogative of any civil power to enforce religious laws or belief. True religion is false to itself when it appeals to the civil arm for its observance. The Founder of the Christian religion expounded the principles that underlie a truly spiritual kingdom, and those that are the basic foundation of civil government. He drew a sharp line of separation between the domain of the spiritual and the sphere of the earthly government. Voluntary service is alone acceptable to God."

We agree with these men that there are things that belong to Cæsar and things that belong to God, and that neither has the right to meddle with the affairs of the other. The church has no right to interfere with the things that belong to the civil authorities any more than the state has a right to regulate and enforce the ritual of the church. When the churches of Philadelphia threaten to institute proceedings to impeach the mayor because he fails to dis-

charge his civil duties, they are meddling with the things that are none of their business. Christ never commissioned his church to sit in judgment upon the rulers of civil government and condemn them by civil proceedings. The church during the Dark Ages tried this method; she issued interdicts and anathemas against civil rulers who refused to do her bidding. But what was gained in outward conformity was lost in spiritual power. The mission of the church is not to compel, but to beseech men to be reconciled to God. The opinion of thinking men is well expressed by Benjamin Franklin: "When religion is good, it will take care of itself; when it is not able to take care of itself, and God does not see fit to take care of it, so that it has to appeal to the civil power for support, it is evidence to my mind that its cause is a bad one."

Let us keep church and state forever separate in America. C. S. L.

The Name of God in the Constitution -- Why Omitted

By George B. Thompson

A BRANCH of the National Reform Association is sending out circulars in which attention is again directed to the need in America of a "national regeneration," and calling upon the clergy to preach on the subject, "The Need of Christianity in National and International Life."

This is all good. But what the National Reform Association has particularly in mind is to secure national legislation which will suitably acknowledge God in the Constitution and the Lord Jesus Christ as the ruler of the nation. The aims of this association are set forth in the following article from its constitution:

"The object of this society shall be to maintain existing Christian features in the American government, to promote needed reforms in

the action of the government touching the Sabbath, the institution of the family, the religious element in education, the oath, and public morality as affected by the liquor traffic and other kindred evils; and to secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our Government on an undeniably legal basis in the fundamental law of the land."

Quoted in "American State Papers," p. 343.

The writer believes that there is need of regeneration in both the church and the state. The symptoms of national decay are world wide, and the spiritual power which ought to be seen in the church is painfully lacking. But the remedy for this is not the crutch of civil power, but prayer, the indwelling Word,

and the anointing of the Holy Spirit. Putting the name of God in the Constitution will not in any way improve things.

Much has been said about the name of the Deity being omitted from the Constitution, making it, we are told, a godless document. But the name of God does not appear in certain books of the Bible. Are we to conclude that they also are godless documents?

There are strong organizations which stand ready, once our nation recognizes any religion or any particular god, to seize the opportunity and seek to pervert the government to their own ends. If the name of God should be inserted in the Constitution, the question would at once be raised as to which god, for there are gods many and lords many, and the agnostic and the Hindu, who have equal rights under the nation's fundamental law as it now stands, would ask if the Christian religion was to be given a preference. It was just such steps as the National Reform Association proposes that once lighted the fires of persecution, and darkened the earth for a thousand years.

The request to put an acknowledgment of God in the Constitution was given careful consideration by Congress in 1874, and on February 18, the House Committee on the Judiciary reported in part as follows:

"That, upon examination of even the meager debates by the fathers of the Republic in the convention which framed the Constitution, they find that the subject of this memorial was most fully and carefully considered, and then, in that convention, decided, after grave deliberation, to which the subject was entitled, that,

as this country, the foundation of whose government they were then laying, was to be the home of the oppressed of all nations of the earth, whether Christian or pagan, and in full realization of the dangers which the union between church and state had imposed upon so many nations in the Old World, with great unanimity that it was inexpedient to put anything into the Constitution or frame of government which might be construed to be a reference to any religious creed or doctrine.

"And they further find that this decision was accepted by our Christian fathers with



A Proposal to Subvert the Constitution

such great unanimity that in the amendments which were afterward proposed, in order to make the Constitution more acceptable to the nation, none has ever been proposed to the States by which this wise determination of the fathers has been attempted to be changed. Wherefore, your committee report that it is inexpedient to legislate upon the subject of the above memorial, and ask that they be discharged from the further consideration thereof, and that this report, together with the petition, be laid upon the table."—*"House Reports," Vol. I, 43d Congress, 1st Session, Report No. 143.*

The absence of the name of God from the Constitution is not because its framers were godless men.

"And, finally, the framers of the Constitution were, without exception, believers in God and in future rewards and punishments, from the presiding officer, General Washington, who was a communicant member of the Episcopal Church, down to the least orthodox, Dr. Benjamin Franklin, who was affected by the spirit of English deism and French infidelity, but retained a certain reverence for the religion of his Puritan ancestors. All recognized the hand of divine Providence in leading them safely through the War of Independence. Dr. Franklin, in an eloquent and highly creditable speech, proposed the employment of a chaplain in the Convention, who should invoke the wisdom and blessing of God upon the responsible work of framing laws for a new nation."—*"Church and State," Schaff, p. 41.*

Concerning the omission of any explicit reference to the Deity, Schaff further says:

"The absence of the names of God and Christ, in a purely political and legal document, no more proves denial or irreverence than the absence of those names in a mathematical treatise, or the statutes of a bank or railroad corporation. The title 'Holiness' does not make the Pope of Rome any holier than he is, and it makes the contradiction only more glaring in such characters as Alexander VI. The book of Esther and the Song of Solomon are undoubtedly productions of devout worshipers of Jehovah; and yet the name of God does not occur once in them.

"We may go further and say that the Constitution not only contains nothing which is irreligious or unchristian, but is Christian in substance, though not in form. It is pervaded by the spirit of justice and humanity, which are Christian. The First Amendment could not have originated in any pagan or Mohammedan country, but presupposes Christian civilization and culture. Christianity alone has taught men to respect the sacredness of the human personality as made in the image of God and redeemed by Christ, and to protect its rights and privileges, including the freedom of worship, against the encroachments of the temporal power and the absolutism of the state."—*Id., p. 40.*

Bancroft, in "History of the Formation of the Constitution," shows that this omission of the name of God from the Constitution was not an oversight, but that it was reverently left out for a wise purpose.

"The name of God was not accidentally left out of the Constitution. It was most reverently left out of it by God-fearing men who

drew the instrument, because it had no business there. It was the purpose of the founders of our government to make it purely secular. It was a mere federation or union of states for purely worldly purposes. It did not claim to have any divine authority or sanction, but only the consent of the people. It did not establish any religion, because it guaranteed entire religious freedom. The name of God has no more business in the Constitution than it has in articles of copartnership, or in a promissory note. A promissory note would not be a whit more negotiable if it should contain a 'recognition of God.' This should be really true of the state government. Entire religious freedom requires it; for as soon as the word of God is recognized in the organic law of the state, there is the necessary implication that the state has religious authority, and this is incompatible with absolute freedom of conscience."

The effort put forth to place the name of God in the Constitution is simply a disguised attempt to unite church and state. The words of Madison in his famous memorial to the Virginia Assembly apply equally well here:

"Distant as it may be in its present form from the Inquisition, it differs from it only in degree. The one is the first step, the other the last in the career of intolerance."

The Constitution of this great Republic is not hostile to any religion. It simply leaves the citizens free to worship or not to worship as conscience may dictate. Let no experiment be made at this time upon our liberties. It was the union of church and state that strengthened the hands of ecclesiastical butchers during the Dark Ages, and well-nigh extinguished the torch of liberty in the world. Let the church, instead of looking back to the days of persecution and darkness for methods of reform, look to Jesus, the Author and Finisher of our faith.



MEN must be left free to live according to the dictates of their own consciences, so long as in so doing they do not trench upon the equal rights of their fellow men. It were vain to attempt more than this. Human governments cannot enforce the divine law. Religion and civil government should be kept separate.

After-the-War Conditions

By Calvin P. Bollman

WHILE the Great War was in progress, it was frequently and confidently predicted that the world would never be the same again; that, as a result of the war, we should have a "new," a "chastened world."

where pessimism exists with respect to organized Christianity, writes Willian C. Allen in the *Herald of Gospel Liberty* (Christian). In a tour of New Zealand, Australia, and South Africa, including a trip to England, the writer came into contact with church leaders, many of whom he heard refer to the 'spiritual death'



Photo, Boston Photo News Co.

EXTREME POVERTY IN ARMENIA

But instead of a new and chastened world, we find that we still have the same old world with all its cross-currents of conflicting interests, and personal, national, and racial selfishness deepened.

Instead of being better, the world is rather worse than before the war, not alone spiritually, but in every way. That this is so, is recognized by many, and is admitted, though reluctantly, by men who had hoped otherwise. Under the heading, "'Spiritual Death' After the War," the *Literary Digest* of November 6, published the following:

"Hatreds engendered by the World War flourish everywhere with the vigor of vice, and every-

about them. In Cape Town, General Smuts, premier of South Africa, who was the one living statesman at the Paris Peace Conference to utter 'a genuine Christian manifesto on behalf of righteousness and forgiveness of foes,' said to him:

"I met in Paris many Americans at the premier of South Africa, who was the one know how they feel. Never has there been so much hatred in the world — never have people everywhere hated one another so much — never has hatred been so great and so deep. I know all about it. If the ministers of the gospel would cease preaching so much about personal salvation and think of the salvation of the world, they would help deliver the world from the mess it is in; and not only save others but save themselves. The preachers should stop preaching theology, and with a

broad view preach the gospel of love and forgiveness. That is the need of the world today.'

"Elsewhere the writer heard a pessimistic strain, and he quotes several expressions of it:

"Said a leading Wesleyan minister of New Zealand: "We hope to be victorious—but the mass of the people are less eager to hear our message than ever before." A well-known secretary of one of the Y. M. C. A.'s of the antipodes declared: "I am sorry to say that many of our best men were killed; others who were good men before the war came back different from what they were when they went out; we cannot reach them—they have gone wrong, they do not attend church. What else can we expect? They killed on Sundays the same as any other day—they played cards and gambled on Sundays—Sundays were not different to them from other days."

"An active clergyman in Sydney said of the effect of the war: "The strong men came back stronger, the weak ones came back weaker. Our young men have returned, not with humiliation, but the reverse. They now have the idea that force is the means of settling difficulties."

"A prominent minister in one of the larger colonial cities, speaking of the indifference to the gospel, said of a training school for ministers that although the amount of money in hand for bursaries exceeded many times over the calls for it, there had been only three applicants for scholarships in the past year."

"The effect of the war on the spirit of brotherliness and co-operation between the denominations is next considered. In Australia a joint council of the Presbyterian, Methodist, and Congregational Churches has prepared and agreed upon a basis of union as to doctrine and polity, while in New Zealand similar efforts have failed. Generally the outlook is dark, and the writer asks:

"Do the churches of the British Empire and the American Republic really desire the fresh infusion of divine life? Are their members willing to try to live by the plainest teachings of the gospel? Can a revival in religion be effective without repentance? Otherwise, whither shall we drift? Will the mighty calls

of God yet be answered by a mutilated Christianity? Will He not yet save us for Jesus' sake? But must not we co-operate with Him?"

"These words, says an editorial note of the *Herald*, 'make one aware that this is no time for Christian people in America or elsewhere to be engaging themselves in disputes about dogmas and prophecies and dispensations, but to get busy at promoting social as well as individual righteousness and peace and good will.' As a matter of fact, however, says the *Christian Science Monitor* (Boston), 'the world is no more out of joint than it has ever been. What is really happening is that the world is finding itself out, which is a very

considerable step toward reformation.' This should be 'cause for congratulation, and to those who understand, it really is. But to the fearful, and their name is legion, it is an hour of horror and trepidation.'

"What the world needs, then, almost more than anything else, at the present moment, is clear leadership, and by leadership is meant not the effort to think for it, and so to weaken its mental processes, but rather an attempt to

marshal and co-ordinate the facts of its social, political, and economic existence without bias and with a supreme truthfulness, so as to enable the listener or hearer to form correct estimates of conditions, and to act fearlessly on those estimates. In doing this, of course, selfishness, whether individual or national, must be rigorously put upon one side. Indifference as to how your neighbor lives must become as illegitimate as indifference to what is happening beyond your borders. Only on such a basis is demonstrable Christianity a possibility."

The trouble is that governments are not really Christian, although so called. There is and can be no truly Christian civil government. As contrasted with the population of heathen and Mohammedan countries there are Christian peoples, but comparatively few of the people of Christian lands are themselves Christians in the spiritual sense.



© U. & U. N. Y.
DELEGATES TO THE PARIS PEACE CONFERENCE
Left to right: General Botha and General Smuts, South Africa; Sir Joseph Cook, Australia.

The sentiment expressed by General Smuts, does him credit; but he is in error in supposing that it would help the situation even in the least degree if "ministers of the gospel would cease preaching so much about personal salvation and think of the salvation of the world."

The gospel is God's plan for the salvation, not of the world as a whole, but of as many individuals as are willing to be saved out of a revolted and sinful world. We believe it was Mr. Moody who, when solicited to interest himself in some political or semipolitical scheme for the betterment of society at large or of men *en masse*, replied by saying, "The world is a sinking ship, and my business is to save as many as possible out of it." And this is the business to which all Christians should devote themselves much more than many do.

Let every proper and possible agency be employed to help the people socially and industrially, as well as spiritually, but let no Christian deceive himself with the thought that such work should supplant the preaching of the gospel of personal salvation.

Christ Rebukes the Spirit of Force in Religion

IT is related by the evangelist Luke that on one occasion when Jesus was on his way to Jerusalem, he "sent messengers before his face: and they went, and entered into a village of the Samaritans to make ready for Him. And they did not receive Him, because His face was as though He would go to Jerusalem. And when His disciples James and John saw this, they said, Lord, wilt Thou that we command fire to come down from heaven, and consume them, even as Elias did? But He turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village." Luke 9:52-56.

This is only one of the many important lessons in religious tolerance to be learned from the Scriptures. Force can make only hypocrites; love alone has power to make true followers of our Lord and Saviour Jesus Christ.

C. P. B.



THE CHRISTIAN MISSIONARY CARRIES A STAFF,
NOT A SWORD

Georgia Court Hears Plea for Religious Liberty

By Our Own Reporter

ON Monday morning, October 4, 1920, the case of State of Georgia vs. S. T. Page was called by Hon. W. A. Wooten, solicitor for the State. On account of the absence of the State's witnesses, two of whom were named "Pope," the solicitor requested a continuance. On inquiry the Court learned that the case had been continued twice, and was about to enter an order of "demand," which would secure a positive trial or dismissal on the part of the State, when it was learned by the Court that one of the former continuances was solicited by the defendant.

The Court was then advised that the defendant, S. T. Page, wished to interpose a demurrer, which brought in question the constitutionality of the Georgia Sunday law.

The defendant, who has been a Seventh-day Adventist for the last thirty years, and who is nearly sixty-nine years old, was charged with working on his farm on Sunday. It developed that the alleged work was done in a retired place on the farm away from the public highway, the church, and neighbors. The prosecuting witnesses would have had to recognize the accused at a distance of

more than 500 yards, which seems incredible. Religious prejudice among some of the neighbors, who before that time seemed friendly, inspired the prosecution.

This is another unhappy illustration of how Sunday laws, which are always religious, can be used by narrow-minded and misguided people as a means of persecution. Mr. Page did no more on his farm on Sundays than his neighbors, yet he was singled out as the victim of the Sunday law because he keeps the seventh day of the week (Saturday) instead of Sunday, the first day of the week.

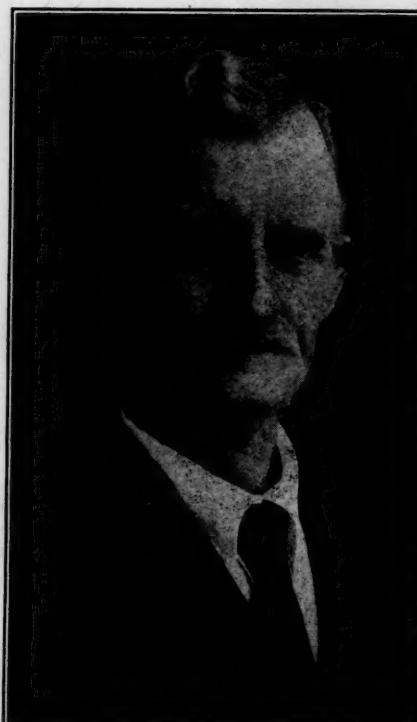
Hon. Elijah Graham, judge of the superior court, which was sitting at Alamo, Wheeler County, thereupon announced his willingness to hear the demurrer and argument. Mr.

Cyrus Simmons, of counsel for the defendant, and member of the Knoxville, Tenn., bar, was introduced.

Argument of Demurrer by Cyrus Simmons

Mr. Simmons presented nine grounds of demurrer, all of which challenged the constitutionality of the Georgia Sunday law.

The first assailed the law because it arbitrarily fixes Sunday, the first day of



S. T. PAGE

the week, for "the Lord's day," though there is a difference of opinion among religionists upon this point.

The second legal proposition questioned the law because by fixing Sunday as "the Lord's day" it plainly reveals its religious character. Undertaking to enforce a religious dogma effects thereby a practical union of church and state.

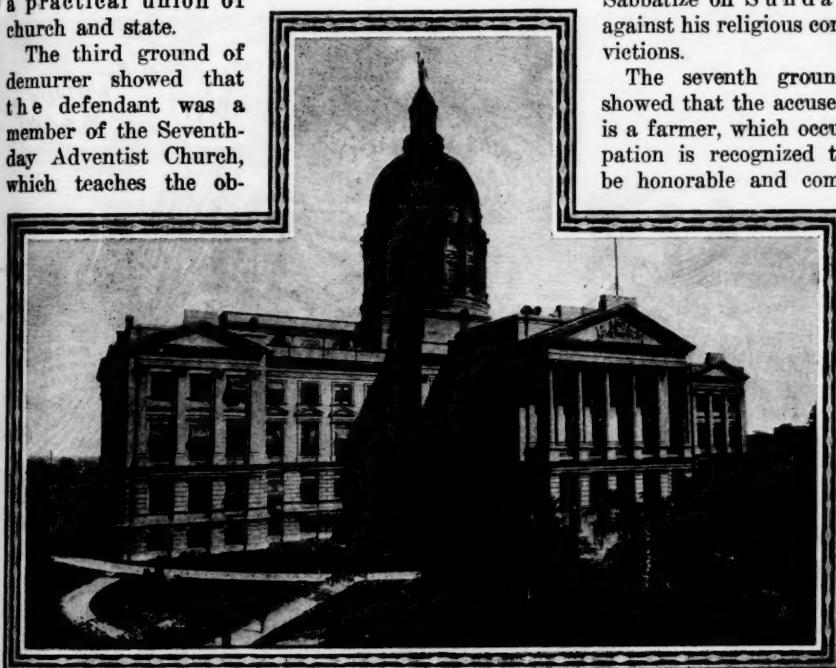
The third ground of demurrer showed that the defendant was a member of the Seventh-day Adventist Church, which teaches the ob-

showing that the Sunday law, by compelling rest on that day, displaces God's law by a civil statute, and is therefore religious and void.

The sixth ground of demurrer showed that the law, while by the courts construed as civil, is really religious and void, because it compels the defendant to

Sabbatize on Sunday against his religious convictions.

The seventh ground showed that the accused is a farmer, which occupation is recognized to be honorable and com-



STATEHOUSE, ATLANTA, GA.

servance of the seventh day of the week for the Sabbath, and makes the keeping of that day a test of fellowship. The law in question, by compelling him to cease from labor on Sunday, compels him to keep two days of the week, thus depriving him of his property and rights without due process of law.

The fourth ground alleged the law to be bad because it required the accused to rest on Sunday, and thereby gave to that day a Sabbath sanctity contrary to his religious belief.

The fifth ground quoted from the fourth commandment of the decalogue,

mendable and not criminal *per se*, and therefore pursuing his business on Sunday would not be against public morals.

The eighth ground of demurrer showed that since the business of the accused is honorable and not criminal *per se*, and not detrimental to public morals, the law in question, by denying the right to work on Sunday, interferes with his inalienable and constitutional rights.

The ninth ground showed that the law gives a preference in favor of the religious majority, and is therefore vicious class legislation, because it denies to the religious minority the right to rest on

the Sabbath of its choice, with the privilege of working the other six days.

False Basis for Decisions

Mr. Simmons then directed the attention of the Court to the Georgia decisions wherein the constitutionality of the law was upheld on the ground of regulating civil conduct. He showed that

In support of this position, Mr. Simmons quoted as follows from the case of *Karwisch vs. M. & C. of Atlanta*, 44 Ga., p. 208:

"The law fixes the day recognized as the Sabbath day all over Christendom, and that day, by divine injunction, is to be kept holy. 'On it thou shalt do no work.'

He further argued that the same error



AN UNDESIRABLE ALLY

The whole history of Christianity proves that she has indeed little to fear from persecution as a foe, but much to fear from persecution as an ally.— Macaulay.

from the language of written opinions the honorable judges were under the impression that Sunday, the first day of the week, was the same as the Sabbath, the seventh day of the week. He said the difference between the two rest days was evidently not brought to the attention of the Court. This false conception evidently had a controlling influence with the Court in sustaining the law.

was followed and enlarged upon by Chief Justice Bleekley, in the case of *Hennington v. State*, 90 Ga., p. 398-9, when the constitutionality of the Georgia Sunday law was under review. The Court said:

"Doubtless it is a religious duty to pay debts, but no one supposes that this is any obstacle to its being enacted as a civil duty.

"With few exceptions, the same may be said

of the whole catalogue of duties specified in the ten commandments. Those of them which are purely and exclusively religious in their nature cannot be, or be made, *civil duties*, but all the rest of them may be, in so far as they involve conduct as distinguished from mere operations of mind, or states of affections."

Judge Graham concurred with the opinion of Chief Justice Bleckley, and supported his position by stating that Christ respected the law of the land when He sent one of His disciples to the fish to get the coin to pay His taxes.

Distinction Between Religious and Civil Duties

Mr. Simmons then told the court that he believed it to be in harmony with the teachings of the Bible for all Christian people to pray for and to honor those in authority, and to obey the laws of the land so long as those laws are not in conflict with the law of God.

It is both right, and good religion to pay debts, including taxes. When Chief Justice Bleckley applied this principle to the whole ten commandments in justification of laws enacted by the state to enforce all the ten commandments, the Honorable Court was in error. The first four commandments, including the Sabbath commandment, regulate one's duties to his God, and the state has no right to legislate concerning them. The last six commandments tell of one's duties to his fellows as well as to God, and in so far as they can be enforced they are proper subjects for legislation. The observance of the Sabbath is "purely and exclusively religious," and could not be rightfully and constitutionally enforced directly or indirectly under pretense of regulating civil conduct.

WHY SUNDAY LAWS ARE WANTED

"Give us good Sunday laws, well enforced by men in local authority, and our churches will be full of worshipers, and our young men and women will be attracted to the divine service. A mighty combination of the churches of the United States could win from Congress, the State legislatures, and municipal councils, all legislation essential to this splendid result"—Rev. S. V. Leech, D. D., in the *Homiletic Review* for November, 1892.

Our Duty When Conflict Arises

Mr. Simmons then told Judge Graham, who had by this time become conversational and interested, that the Bible condemns the enforcement of any law of the land which attempts to regulate one's duties to his God. He showed that in opposition to the Roman law, which forbade the teaching of any new religion, the disciples preached the gospel and sealed their faith with their blood. The reason given for this opposition was that Christianity unsettled the minds of men, and tended to render civil institutions less stable. But when Peter and John were brought before the authorities for teaching and preaching in the name of Jesus, they exclaimed: "We ought to obey God rather than men."

Because the faithful followers of Christ did preach the gospel in opposition to the law of the land, and did "obey God rather than men," we are enlightened and Christianized by the beautiful religion we enjoy.

The experience of the three Hebrew children was then presented to the Court. Mr. Simmons emphasized the fact that the law of Nebuchadnezzar, requiring all his subjects at a certain time to bow to the great image, was contrary to the first and second commandments of the decalogue, and the miraculous deliverance from the burning fiery furnace of the three Hebrews who refused obedience to the king's decree, attested God's approval of their loyalty to Him. When King Nebuchadnezzar exclaimed, "The form of the fourth is like the Son of God," he gave evidence of the fact that Christ himself came down from the courts of

heaven, and entered the fiery furnace with His three faithful followers, delivering them in vindication of the superiority of His law over civil legislation.

The case of Daniel was also cited. Darius, the Medo-Persian king, issued a decree making the offering of prayer or the presenting of a petition to any one but the king a capital offense for thirty

"The question is whether the Act of 1762 was not repealed by the Tenth Section of Article IV of the constitution of Georgia. Does not this act give those religious societies which believe that 'the Lord's day' is the first day of the week a *preference* over those which believe that 'the Lord's day' is the seventh day of the week? If it does, it is in *conflict* with that section. These questions we do not determine, that not being necessary in the view we take of the case."

"During nearly all our American history the churches have influenced the States to make and improve Sabbath laws."—Rev. W. F. Crafts, in the *Christian Statesman*, July 3, 1890.

days. Notwithstanding this unchangeable law, Daniel, as his custom was, three times a day prayed to the God of heaven with his face toward Jerusalem. His trial and condemnation resulted in his sentence to the lions' den, where he remained unharmed overnight. Daniel explained to the king why he was miraculously delivered: "My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me."

Mr. Simmons emphasized the fact that God sent His angel to deliver Daniel from the penalty of that presumptuous and tyrannical law which the king had no right to make. This interposition of God in behalf of His faithful servant was further evidence of the inability of the state rightfully to legislate against or

Correct View of the Lord's Day

Mr. Simmons further proceeded to show the Court that the law in question reveals its religious character by requiring cessation from labor on "the Lord's day." Religionists differ as to which day of the week is "the Lord's day." Some say Sunday is "the Lord's day," in commemoration of the resurrection of Christ. The defendant in this case believes the Sabbath, the seventh day of the week, is "the Lord's day," because God in His commandment says, "the seventh day is the Sabbath of the Lord thy God." In harmony with this, Isaiah 58:13 reads: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on *My holy day*." The defendant holds that the State had no right by law

"The experience of centuries shows that you will in vain endeavor to preserve Sunday as a day of rest, unless you preserve it as a day of worship."—Dr. Joseph Cook, in "Boston Monday Lectures," 1887.

for the enforcement of any of the first four commandments of the decalogue.

Sunday Laws Unconstitutional

Mr. Simmons then argued that notwithstanding the numerous decisions by the supreme court of Georgia upholding the constitutionality of the Georgia Sunday law, it still remained an open question whether the Sunday law was in violation of the Constitution. In support of his position he referred to the *obiter dictum* expression of Chief Justice Simmons in the case of *Sanders vs. Johnson*, 29 Ga., p. 526:

to determine which day is "the Lord's day," and that to the individual conscience should be left the decision of that question.

Judge Graham referred to the divergence of religious faith. Mr. Simmons replied that because of this confusion every citizen should be given the freedom of choice.

According to the rules of the highest court in the State, in the case of *Gunn vs. State*, 89 Ga., p. 341, it is held that "Sunday" and "the Sabbath day" are synonymous. "Sunday," "the Sabbath day," and "the Christian Sabbath" are

frequently used interchangeably. Sunday is called the "Christian Sabbath" by many because Christ rose on the first day of the week. The defendant, S. T. Page, believes the seventh-day Sabbath is "the Christian Sabbath," because he believes that Christ made the seventh-day Sabbath at creation.

JUDGE GRAHAM: "Do you mean to say that Christ made the Sabbath?"

MR. SIMMONS: "Yes, Your Honor, Christ was the active agency in the Godhead that not only created the Sabbath, but also the world."

JUDGE GRAHAM: "That was before He came to the earth?"

MR. SIMMONS: "Yes, Your Honor, He not only made the first Sabbath, but He rested on or kept the first Sabbath, and when He was on earth He kept the Sabbath day that He made, and called Himself 'Lord also of the Sabbath.' 'All things were created by Him; and without Him was not anything made that was made.' 'He was in the world, and the world was made by Him, and the world knew Him not.'"

From these texts, and others, the defendant believes as a part of his religion that the seventh day of the week is "the

"A weekly day of rest has never been permanently secured in any land except on the basis of religious obligation. Take the religion out, and you take the rest out." — *Rev. W. F. Crafts, in "Hearing on Sunday Rest Bill," Dec. 13, 1888, p. 21.*

Sabbath," "the Lord's day," and "the Christian Sabbath," and he should be permitted to worship Almighty God according to the dictates of his conscience.

The Oklahoma Decision Favors Sabbatarian Rights

Mr. Simmons further argued that in order to keep the Sabbath it is important not only to rest on the seventh day of the week, but to work on the other six days. The commandment to work six days is just as imperative as the injunction to rest. "Six days shalt thou labor, and do all thy work."

The opinion of Judge Brett, in the case of Kreiger et al. vs. State, 160 Pacific Reporter, p. 36, was read to the Court on this point:

"But it is facetiously argued by some courts that to say to these people they shall keep our Sunday, does not prevent them from also keeping the day they regard as 'holy day.'

"But these courts overlook the fact that under the divine commandment these people are striving to obey, it is just as imperative

that they work six days as it is that they rest on the seventh. And if their conscience compels them to rest one day, and the law forces them to also rest another, they would thus be forced to violate the first provision of the commandment they are attempting conscientiously to keep."

Court Hesitates to Condemn Sabbatarians

The argument in this case consumed half a day. The judge, after carefully going over the different features of the case and reading from authorities on the question, manifested a reluctance to overrule the demurrer. He finally said:

"The eloquent and splendid presentation of the case by the learned counsel has been beneficial to the Court, and has been enjoyed very much. This very important question has been fully and ably argued, and whatever my personal views on this question may be, it would be both egotistical and presumptuous for me, as an inferior court, to rule contrary to the many decisions in our State on this question."

The argument was made to a crowded courtroom composed of judges, lawyers, jurors, litigants, and visitors. A profound impression was made on the audience. Many lawyers congratulated Mr. Simmons, and said that if they were on the Supreme Bench they would either modify or annul the Georgia Sunday law so that Seventh-day Adventists could keep the seventh-day Sabbath and work the other six days according to their religious convictions.

Judge Graham spoke from the bench in complimentary terms of the high class of citizenship of Seventh-day Adventists, of the world reputation the sanatoriums conducted by them are enjoying, and the great respect they merit as dietitians.

The case was dismissed upon motion by the solicitor for the State, very much to the gratification of many of the good people of that community who were present at the hearing, and who firmly believe in liberty of conscience.

An Appeal to the Congressmen

By the Editor

A N earnest effort is being put forth to bring to life the two compulsory Sunday observance bills that were introduced at the beginning of the last session of Congress,— one in the Senate and the other in the House of Representatives.

The Lord's Day Alliance, which is represented by Dr. Harry L. Bowlby, and the International Reform Bureau, represented by Dr. Wilbur F. Crafts, are the instigators and promoters of a campaign to Puritanize the District of Columbia, and ultimately the whole United States. These two bills, which they framed and caused to be introduced, prohibit all unnecessary things on Sunday. If these bills are enacted into law, they will transport the inhabitants of the District of Columbia back to the days when Puritanism held absolute sway in all things civil and religious. All Sunday privileges, outside of church attendance, will be denied them.

But this is only a small part of the program. This law is to be a model law for the whole nation, after the battle has been won in the District of Columbia. This Sunday blue law for the District is simply to serve as an entering wedge for a flood of religious legislation of the most drastic nature to follow. If these so-called "reform" societies, or rather leaders, could have their way and manipulate Congress and our courts, it would not be long until the streams of America would flow crimson with the blood of martyrs as they did in Europe under a union of church and state.

Since they aim to apply these drastic "blue laws" to the whole nation as well as the inhabitants of the District of Columbia, who are helpless because of being disfranchised, it behooves every citizen of the United States to stand up for his own and his brother's rights under the Constitutional guaranties of religious liberty. These compulsory Sunday observance bills, if enacted into law, would

destroy every immunity and guaranty of the rights of the individual to obey the dictates of conscience, and would impose a yoke of bondage upon the American people, worse than the Pharisees and scribes of Christ's day imposed upon the Jewish people. We appeal to every American citizen, to the American press, and to every Christian who loves the fundamental principles of American liberty and a Christianity that does not rest upon force and consequent hypocrisy, to petition his Senators and Representatives in Congress to use their influence against the passage of these un-American and unchristian bills — S. 635 and H. R. 12504.

We appeal to the Congressmen to stand by the Constitutional guaranties of civil and religious liberty which our Constitutional forefathers handed down to us as our heritage of freedom, and which Congress has thus far so grandly and nobly safeguarded whenever assailed. More than one hundred seventy compulsory Sunday observance bills of more or less drastic character have been introduced into Congress during the last forty years, but to date there is not a single Sunday law upon the Federal statute books. May Congress continue to turn a deaf ear to every church-and-state measure. Our liberties are safe as long as the church and state remain separate and religious observances are matters of choice, of faith, of piety, and of conscience.

* * *

THE golden rule in the Old Testament is stated thus: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Abraham Lincoln adopted as his creed this definition of true religion by the prophet Micah, but he never joined the church, because he felt the church was not walking in the true light.

The Bluest Blue Law Yet Proposed

THE associated reform organizations are evidently determined to carry their entire program through with a high hand, and in spite of all opposition. But the press of the country is becoming aroused, and the reformers may encounter difficulties they did not foresee.

The Washington *Post* of Nov. 30, 1920, contains the following:

"Fines ranging from \$100 to \$10,000 and six months' imprisonment are provided in the most drastic Sunday observance act ever drafted in America, which the associated reform organizations will seek to have Congress pass.

"Corporations guilty of making their employees work Sunday or of violating the law in other ways, would be subject to a fine of not less than \$1,000 nor more than \$100,000; if found guilty a second time, their charter would be forfeited and they would be prohibited forever after from operating."

The bill sanctioned by the reformers provides:

"1. Hereafter it shall be unlawful for any person in the employment of the United States to work or carry on his ordinary vocation on Sunday.

"2. It shall be unlawful for any person or corporation to operate on Sunday any freight or passenger train, or mail train, or any other train or part of a train, in the carrying on of interstate commerce, trade, or traffic of any kind.

"3. It shall be unlawful for any post office to be open on Sunday or to deliver mail on Sunday; it shall be unlawful for any mail to be carried or delivered on Sunday by any employee of the United States, whether in city or country.

"4. It shall be unlawful for any newspaper or other paper or publication published or purporting to be published on Sunday to be received, carried, or delivered as mail to any agency of the United States, in any post office or over any route under the jurisdiction of the United States.

"5. It shall be unlawful for any person or corporation engaged in interstate commerce or carrying on any business or vocation under the laws of, or with the permission or license from, the United States, or any of its agencies, to do or carry on any ordinary vocation or business on Sunday, the purpose of this act being to express our national determination

to honor the Sabbath day and keep it holy, as God commands, thereby securing for all that opportunity for spiritual and bodily refreshment decreed by our Lord for the happiness of all men and the safety of all nations.

"6. Any person who does any of the things above declared unlawful, or who procures or aids another in doing any of the things above declared unlawful, shall be guilty of a misdemeanor and punished upon conviction by due process of law by a fine of not under \$100 nor over \$10,000 for each offense and by imprisonment for not over six months, in the discretion of the court.

"7. And any corporation that does, or aids in doing, those forbidden things shall upon conviction be fined not less than \$1,000 nor more than \$100,000 for each offense, and upon conviction a second time for a like offense shall forfeit its charter and franchise and be enjoined from operating in interstate commerce; provided, however, that emergency instances of charity and necessity are not included nor punishable under the provisions of this act."

This new organization of Associated Reform Societies had a long list of prominent Congressmen, governors of States, and other public officials listed as office holders in their organization and champions of the Sunday blue laws. In looking over this list we are wondering by what hook or crook they secured the consent of some of these men to have their names identified with the Sunday law crusade. These "reformers" are evidently assuming that every person who stood for a national prohibition amendment, is also in favor of a national Sunday law, and are taking the liberty of putting his name upon their official roster.

But in this way they are presuming too much. There are hundreds of thousands of strong prohibitionists who absolutely refuse to have anything to do with compulsory Sunday observance. When the leaders of the associated reform organization approached Representative Randall, the prohibition member of the House, who achieved war-time prohibition fame, and requested him to intro-

duce their drastic Sunday bill, it is stated that he told them in plain language that he would "have nothing to do with the proposed 'blue' Sunday act."

Some prohibitionists put the prohibition measure on a religious basis; these, of course, will favor any other religious measure, like a compulsory Sunday observance act. But those prohibitionists who favored the prohibition amendment on economic, scientific, and civil grounds, and not as a religious measure, are opposed to the Sunday blue laws because of the religious nature of such legislation. One is a civil question that relates to man's physical welfare and safety, and the other is a purely religious question that relates to man's duty to God and his soul's welfare. A failure to distinguish between the duties we owe to our fellow men, and the duties we owe to God, has been the primary cause

of all the religious persecutions in all past ages. The proposed Sunday blue law is as blue as any we have yet seen, and if it is enacted into law, it will certainly usher in the days of renewed Inquisition. These so-called "reform" leaders are unmistakably manifesting the spirit of those times when the church dignitaries issued interdicts and confis-

cated private property, and even meted out capital punishment, because individuals dared to assert the freedom of their consciences in matters of religious concern.

Unless a clarion note of protest is sounded by the citizens of America against this proposed religious legislation, America may lose her cherished liberty of conscience. Religious legislation knows no bounds and no mercy; and if America is going to repudiate her liberties and trample upon the inalienable rights of man, as other nations did in ages past, the world is doomed. America is still the political hope of the world as the guardian of liberty and individual rights concerning religious questions and obligations, and when this last bulwark of freedom has been removed, the world's hope of a better day has perished, and the time has come for the final judgment of all things.



"We purpose to organize a Sunday Rest League and to erect a guillotine in the United States, in view of which every politician will recognize the fact that he is destined to political beheading if he does not give us the legislation we demand."—Rev. W. F. Ireland, of Los Angeles, Calif., reported in the "Signs of the Times," Nov. 27, 1907.

L.

CIVIL government is purely a human government, and should assume an impartial attitude toward the religions of all of its subjects. Civil government should not establish any religion. Christianity needs no civil support, and false religion will not endure even with the best of human indorsement.

Baltimore "Sun" on Compulsory Sunday Observance Bills

A N editorial in the Baltimore *Sun* of Nov. 28, 1920, deals with the Sunday bills now pending before Congress, and with the harmful policies of the sponsors of this dangerous kind of legislation, and is very illuminating upon this much agitated religious controversy. We recommend a careful reading of this fine, logical editorial upon "The Uplifter:"

"The illuminating interview with Dr. Howard A. Kelly, printed in the *Sun* yesterday, brings out with vivid distinctness some of the characteristics of those individuals who are popularly known as 'uplifters.' Dr. Kelly is an individual, but he is also a type. There are probably hundreds of thousands, if not millions, of men of like mind with him in the country. We know them as men of zeal and good works, and for that reason it seems ungracious to apply to them terms which their beliefs and their actions thoroughly justify — such terms as 'narrow-minded,' 'self-righteous,' 'intolerant.' The value of the Kelly interview is that it proves the utter justification of such criticism.

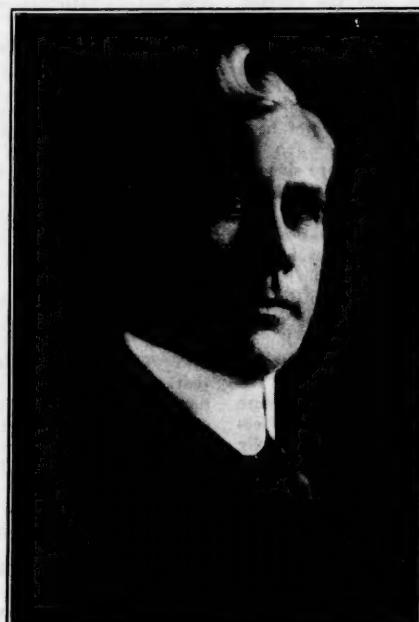
"Consider this statement [from Dr. Kelly]:
"It is not always what the majority wants that is best for it. License unlimited and unbridled is not good for men any more than it is for children. There never was anything more false than the expression, 'Vox populi, vox Dei.' It is a heathen doctrine. The voice of the people is not the voice of God. Our people in the mass do not govern. We have a representative government. We elect men to represent definite masses of men, and these representatives are supposed to determine what is best by reflection and sober thinking, not by what they think the mass wants."

"As abstract doctrine something may be said for this point of view. But considering the application which Dr. Kelly was making of it — he was discussing such matters as moving pictures, Sabbath observance, gambling, and the use of tobacco — how monstrous it is! He is defending the right of a minority to dictate to the majority in matters of conscience. It is by such logic that the Inquisition was defended. It is the logic of the witch burners. It is the logic which makes a mockery of religious toleration. Dr. Kelly and his allies would throw us back to the Middle Ages.

"It is a doctrine which, when carried into effect, makes law-breakers of millions of our citizens. The object of the uplifters is to make people good by law. But no man upon whom such laws are imposed by the activities of a minority regards them as binding in conscience. A law to be effective must be regarded by the people generally as something embodying principles to which all right-minded people adhere. Such are the laws against theft and arson and murder. All right-minded individuals agree that these things are crimes and should be prohibited.

But when the attempt is made to classify as crimes actions which the mass of the people do not regard as crimes, the thing becomes preposterous. Laws against such offenses will never be generally observed.

"Consider Dr. Kelly's profound elucidation of the theory of representative government. Consider it in the light of the facts. Even as abstract doctrine it is faulty; for while it makes due recognition of the fact that this is a representative government, it does not sufficiently consider the fact that it is a representative democracy. But admitting that it is true that we elect representatives who 'are supposed to determine what is best by reflection and sober judgment, not by what the mass wants,' will any one contend that the action of the rep-



© Harris & Ewing
C. H. RANDALL
Congressman from California, a Friend of Prohibition

resentatives of the people on the class of questions that Dr. Kelly is interested in, has been determined by reflection and sober thinking? Doesn't every one know that it has been determined purely by the political pressure put upon these representatives by the class which Dr. Kelly represents, and that reflection and sober thinking have had nothing to do with it? Dr. Kelly denies that he is a hypocrite. We gladly concede the fact; he is essentially honest and sincere. But there is something hypocritical about this kind of reasoning.

"What is the explanation of this phenomenon of the uplifter? Is it the one suggested by Macaulay when he said that the Puritan hated bear-baiting, not because it gave pain to the bear, but because it gave pleasure to the spectator? Or is it to be explained on the theory of religious mania? The growth of the species in this country demands a more complete scientific study of it than has yet been made.

"If Dr. Kelly and his associates are sincere, as we gladly concede the mass of them to be, then one fact should have weight with them. That is the fact that their fundamental assumption that men can be made moral by law is false. They cannot be. The man who is forbidden to go to a symphony concert on Sunday afternoon, will not go to a Sunday school instead. The man prohibited from getting liquor, will not get religion in its place. On the contrary, individuals treated as are these, will develop a resentment which will make them more hostile to the reforms beloved by the uplifters than they otherwise would be. Dr. Kelly showed that he is not wholly insensible to this truth when he talked of this being 'a matter for persuasion, for friendly discussion,' for bringing the other fellow around to his way of thinking. What he fails to see is that this method is utterly antagonistic to the other method of legal prohibition. The one defeats the other. Persuasion and compulsion do not go together. There is a great deal of truth in many of the contentions of the uplifters. Men can be persuaded and convinced by friendly discussion and by education. But the day of persuasion and conviction can only be delayed by strong-arm methods.

"There is also a great deal that is fallacious in the contentions of the uplifters. It isn't conceivable that any tremendous proportion of the American people will ever again be brought to believe that there is anything sinful in listening to a symphony concert on Sunday—or watching a ball game or playing in one. The whole trend of modern thought is for greater instead of less liberality in this direction. To be effective, the reformers must learn to distinguish between what is sound and what unsound in their program.

"This brings us to a question which is agitating a great many people at the present time, in

view of the large policies being proposed by the more extreme and more obsessed element among the uplifters. How far can they go in the direction of restoring the blue laws and making rational enjoyment legally prohibitive? Unquestionably they can do a great deal in specific communities—in the District of Columbia, for instance, where the Congressmen who have the power to impose restrictions are not responsible to the citizens of the District, and who may see in rigid laws for that territory an opportunity to gain support of the uplifting element at home. For this reason the nature of their program, its unreasonableness and its harmfulness, should be clearly exposed.

"But we do not believe that that program, generally, will ever be put into effect. All the fears expressed that it may be are predicated upon the analogy between this new movement and the prohibition movement. But there is a vital difference between them. Although a majority of the people of many communities were opposed to prohibition, a majority of the whole people was unquestionably in favor of it. It was supported, not by the uplifters alone, but by many other classes, particularly by manufacturers and operators of large industries who felt that prohibition would benefit them in their businesses. Without this support, prohibition could never have been enacted into law. There is no apparent reason to believe that the support of these classes can ever be secured for the blue law movement, or any similar movement; and it is probable, therefore, that these movements will not have the easy sailing that prohibition had. It is too early then, for lovers of personal liberty to despair. But that is no reason why they should not fight this new movement energetically."



The Blue Law Reformers

EIGHT years ago we heard a good deal about the "invisible government." At the same time there was another extraconstitutional power in the country not hidden exactly, but of low visibility. It was exercised by a group of terrorists, who played upon the fears of Congressmen. And now it is in the open. The International Reform Bureau, which for more than twenty years has been a meddler in the affairs of state at Washington, no longer "pusyfoots." Members of it boldly announce the determination to take over, in part at least, the police power and exercise it; to assist in obtaining re-

posed by
d element
hey go in
laws and
obhibitive
t deal in
et of Co-
gressmen
ations are
District,
that ter-
rt of the
is reason
asonable-
clearly ex-

program,

All the
redicated
ovement
here is a
ugh a ma-
ties were
the whole
f it. It
done, but
y manu-
ries who
them in
ort, pro-
ited into
believe
ever be
or any
e, there-
ave the
t is too
erty to
y should
ally."

rs
a good
overnment
there
ower in
out of
by a
on the
t is in
reform
twenty
affairs
"pus-
y an-
over,
and
g re-

strictive legislation, like compulsory Sunday observance, and generally to perform the work which in the primitive state of society familiar to the fathers, was done by designated persons who were held responsible.

To this bureau of reform belong many Senators and Representatives, but its most active agents are zealots who would compel the suspension of all secular activities on Sunday. Of course, the next step would be enforced church attendance and perhaps later on the adoption — by Constitutional amendment — of a state creed.

The suggestion may cause some of our readers to smile incredulously, but is it an extravagant thought in the light of recent happenings? — *New York Telegraph.*

* * *

Another Crusade

ALTHOUGH it is generally understood that no legislation of importance is to be undertaken at the forthcoming short session of Congress aside from passage of the necessary appropriation bills, representatives of various reform organizations are framing a program to be submitted immediately, looking to the purging of the world of sin and making a very substantial advance toward the millennium. Some of the objects they seek are most praiseworthy, such as the elimination of gambling and of the traffic in narcotic drugs.

But at least one of these reform societies is intent also upon the enactment of a law which would make it unlawful to engage in athletic sports, such as baseball and golf, to open the picture shows or theaters, or to give picnics, dances, or entertainments of any kind on Sunday. In short, they aim to make effective throughout the nation the Puritanical blue laws of a former period.

This, in brief, is the program of the "restless sects" that aim to reform the world by force. Sitting upon the grave of Old John Barleycorn in a ceaseless vigil to keep him from a premature res-

urrection, they are planning new activities for the moral rejuvenation of this wicked old universe, and incidentally making a good living by coaxing contributions from well-meaning people.

There is some ground for the fear that Congress may yield to the demands of reform organizations that are advocating a Puritanical Sunday and may enact legislation which will put a quietus upon all kinds of Sabbath diversions and recreations. Those persons who do not recognize Sunday as their day of worship may find their religious freedom somewhat curtailed.

There always looms the possibility of a Constitutional amendment to compel Sunday observance. The basic law has been amended twice recently, and the process has become so easy that a Constitutional change is not taken seriously. Consequently the twentieth amendment may be on its way, providing for compulsory religious observance and worship.

The modern crusaders are in the saddle and riding hard, with lances poised and banners flung to the breeze. Perhaps Congress will muster courage to resist their onslaught and stand firmly for individual liberty. Perhaps Senators and Representatives will not scurry to the safety of the cloakrooms when the invaders come clattering through the corridors. Perhaps they will take a broad, sane, reasonable view of the questions raised. Let the nation cherish the hope in spite of the record. — *Washington, D. C., Post*, Nov. 29, 1920.

* * *

THE town of Nyssa, Oreg., submitted the question whether the town should have a compulsory Sunday observance ordinance, to the people on the referendum. The people of Nyssa voted the compulsory Sunday observance down, Nov. 2, 1920, by a majority vote of two to one. The people still believe in religious liberty. The referendum so far has contributed to the cause of freedom.

The State Purely Secular; the Church Entirely Spiritual

By H. G. Thurston

AMONG the greatest crimes of all time is the disregard of the inherent rights of man. Of all such rights, the right to think and act in religious concerns is the most sacred. No other is dearer to man than this one. The right to choose according to the dictates of conscience is the one right above all others given to man by his Creator, which no one has any authority to abridge. Not only has no one the right to dictate in the choice of religion an individual shall make, but even the largest possible majority has been given no such power by the Author of the gospel. His holy word is a standing invitation to all to come — "whosoever will."

The mighty power of the gospel is revealed in persuasion only. The gospel has never been strengthened by the power of a sword of steel. It has gained all its victories by the use of the sword of the Spirit. The Holy Ghost and the "still small voice" do not ask the power of the policeman's club. We read, "The weapons of our warfare are not carnal;" and when Peter drew his sword to defend his Master, Jesus commanded him to put it up again into its sheath.

The complete separation of the church and civil government was a decree of the Author of religion. He commanded, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." The meaning of

this language is plain; it needs no interpretation. The best possible comment upon this utterance is the Word itself: "Knowing therefore the terror of the Lord, we persuade men." "My kingdom is not of this world." "In the world ye shall have tribulation." "We ought to obey God rather than men." "Whosoever will" may come. "If any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world."

When any power enforces its religion

or religious doctrine or institutions upon men, that power is a usurper and a destroyer. The spiritual principles of the gospel are beyond and above the realm of civil law.

Civil government is ordained of God in things temporal and earthly. Every spiritual institution

is supported by its great spiritual Author who never authorized the use of worldly weapons in promulgating His gospel.

The Sabbath of the Lord is God's institution. It is spiritual, and needs no support from civil government. Its cause is not advanced by human law enforced by physical pains. Such weapons have always been a hindrance rather than a blessing to true Sabbath keeping.

Therefore, every earthly law made by man to enforce Sabbath observance has been contrary to the true spirit of the gospel, whether the first Sunday law, 321 A. D., or the latest theater-closing or-



CHRIST AND THE TRIBUTE MONEY

"Show me the tribute money. . . . Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

dinance enacted by the town council.

The demands for Sunday closing are not authorized by divine authority. They are purely of human origin.

Any institution, or work, or recreation, or amusement which is proper to be carried on during the hours of Monday, cannot justly be prohibited by civil law upon any other day or days of the week. Just civil government protects every man in his rights every day, and does not take any of his natural rights from him.

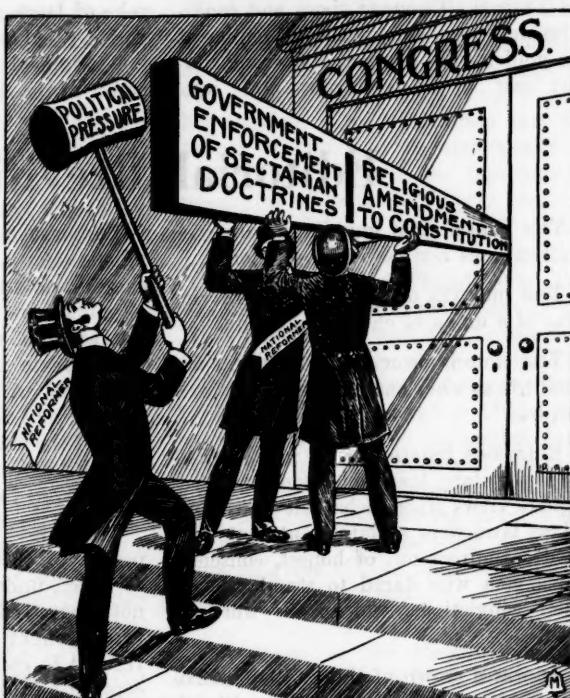
Proper civil government is ordained to protect the individual as truly as to protect the majority. This is emphatically true of the supreme law of this the greatest of all republics. Our Constitution recognizes no other power than that of persuasion in enforcement of religion or religious institutions. It forbids the greatest law-making body to interfere in religion. All know this to be a basic principle of our nation. If Congress has no legitimate right to enact any religious law, even when asked to do so by the largest majority possible, we ask,

Who gives the city council the right to enact such a law? Have the city councils greater authority than the Congress of these United States?

Not only has Congress been enjoined from passing any religious law whatsoever, but it is equally true that every lesser law-making body is equally forbidden to pass any law respecting the establishment of religion. Every man, great and small, high and low, and all combinations of men in these United States are equally subject to, and equally

protected by, that wonderful and mighty document.

It may be argued that religious laws are found in many places in this nation. But this does not change the plain teachings of that great instrument framed to be the bulwark of the rights of a free people. Its guaranties, until revoked by the people, still protect the minorities



THE THIN EDGE OF THE WEDGE

and limit the power of the majority over the minority, particularly in matters of religious beliefs. This cannot be construed to give to any man license to injure his neighbor; and no man who recognizes equal rights of his neighbor, can justly be deprived of the exercise of any of his natural rights by any majority, no matter how great.

Therefore, every man has the fullest right to choose his own religion. Yea, he may choose to be nonreligious; and so long as he conducts himself as a good

citizen, he is amenable to God alone for his choice. This was recognized by our first President, "the father of our country," and the noble men of his day.

Times have changed, but no possible change in times and conditions can make it right for even a majority to trample upon inherent rights. No change in times can make of none effect the law of the Eternal. Changed times and conditions never can change the principles of the golden rule nor make a wrong, unjust law to be righteous and just.

Through Christ only, men are made free from the bondage of sin. The Declaration of Independence and the United States Constitution recognize and guarantee to citizens of the United States freedom in things earthly.

Let us stand fast in this freedom wherewith we have been made free, and never again become entangled in the yoke of Dark-Age bondage, when superstition ruled. The church then sat upon the judgment seat, having usurped the power of the state.

Editorial Brevities

THE church that gains a standing in politics loses her power in religion.

THE martyrs of the gospel were victims of a union of church and state.

THE church never sank so low in spiritual life as when she influenced the civil scepter.

RELIGIOUS fanatics in the past secured from the state, laws embodying their religious views upon debatable questions. These laws were so intolerant that they made criminals out of honest, conscientious men who dared to stand true to their convictions, and to the word of God.

IT was a crown of thorns that human hands placed on the head of Jesus Christ. It was a cup of gall and vinegar that they placed to His parched lips on the cross. If they treated Christ thus while He was here, what but persecution can a true, conscientious Christian expect from sinful man now?

A RELIGION that is not capable of taking care of itself with God's word on its side, is not worth preserving after it has forsaken God and fled to the state for support. The theologian who says the church will perish unless it obtains aid and support from the civil power is leaning upon a broken staff, and knows not the power of the living God.

THE last step in the scheme of religious legislation under a union of church and state is the Inquisition with all its horrors. To prevent the taking of the last step, we must deny the right of the State to take the first step in that direction. A legal acknowledgment of religion and religious obligations on the part of the state at the instigation of the church has constituted the first step in the past.

THE church which seeks to compel all people to observe Sunday, irrespective of belief, under duress of civil law, has not progressed beyond the Jewish church which sought to slay Christ because He refused to conform to their human precepts and traditions which made void the law of God.

A RELIGION which is good enough and pure enough to be called Christianity does not need to seek admission through the gateway of politics in order to become established in the hearts of the people. It speaks for itself, and will survive when all else fails.

SUNDAY is arbitrarily called the Lord's day. The Bible calls the Sabbath — the seventh day — the Lord's day. Whose word has authority with you — man's word or God's word? Nowhere in the Bible is the first day of the week called the Lord's day.

To make others happy is the joy of living. The person who seeks to relieve the oppressed, who extends a kindly hand to the needy, who exchanges love for hatred, and leaves the world happier and better than he found it, has discovered the secret of a happy life.

THE National Reform Association claims that both secular and religious questions should be decided by the majority. If this be true logic, then it must be admitted that this is not a Christian nation. Governmental statistics show that more than 61 per cent of Americans are non-church members, non-religious, and non-Christian.

THE National Reform Association claims that Christianity and the church cannot survive unless the nation legalizes Christianity, and that the civil government will perish which does not legalize religion. When Rome went down, she had more religious statutes upon her books than at any other time in her history. Germany, under the kaiser; Russia, under the czar; and Mexico, under Huerta, all recognized the God of heaven as the ruler of nations, and Christianity as the legal religion. Their day has passed, but Christianity is still here. A formal, legal recognition of God as the supreme Ruler and Christianity as the genuine religion will save no nation from overthrow. Even the devils have done this much with fear and trembling, but that is no guaranty of salvation. The only thing that saves is Christ in the life.

THE National Reform Association favors majority rule in one breath and denies it in the next. "Their proposal," says the *Christian Statesman*, "to submit the fourth commandment to local referendums is in principle a proposal to submit the ten commandments to referendums. This is plain, practical atheism, the setting up of the people in the place of God." Yet the *Statesman* denies the minority any rights of conscience on a religious, controverted question, because it insists that both civil and religious

questions are decided by a majority rule. The National Reformers favor a majority rule when they are on the majority side, and favor a minority rule when they are on the minority side.

Note and Comment

THE Anti-Private School Amendment of Michigan was defeated by a majority vote of more than 200,000 at the November election. The referendum gave the people of Michigan an opportunity to reaffirm their faith in the fundamental principles of religious liberty and the individual rights of conscience.

* * *

MAYOR MOORE, of Philadelphia, Pa., was threatened with impeachment by the Ministerial Union and the Lord's Day Alliance of that city, if he persisted in his refusal to enforce the Sunday blue laws of the State enacted in 1794. The mayor regarded these antiquated laws as obsolete and the ministerial threat as a mere bluff. The legislature at Harrisburg will have to meet the issue, when a strong effort will be made to repeal these religious laws of more than a century and a quarter ago.

* * *

ACCORDING to the Passaic (N. J.) *Daily News* of Nov. 5, 1920, the Passaic County grand jury on the previous day refused to find indictments against the five motion picture theater owners in that city for violation of the New Jersey blue laws by keeping their theaters open on Sunday. When grand juries refuse to indict violators of the Sunday blue laws because of the obsolete character of these laws, is it not time for the legislatures to repeal these relics that originated under the old régime of a union of church and state? Christians do not need a state law to make them religious, and non-church members should not be compelled to act as if they were religious when they are not.

SIX boys were recently arrested in Uniontown, Pa., for stealing fruit from the freight cars of the Pennsylvania Railroad. The judge of the juvenile court sentenced them to compulsory attendance at the Sunday schools. "No excuses, apologies, or requests for leniency will be accepted," said the Court. A weekly Sunday school certificate showing their attendance at Sunday school, was ordered to be presented to the parole officer of the court. The juvenile court, of course, can exercise a wide discretion in meting out judgment in cases of this kind, but we doubt the wisdom of the penalty imposed. Boys resent compulsory religion as much as do full-grown men, and in nine cases out of ten it develops an innate hatred for religion which no counteracting influence can ever eradicate. A father once remarked: "I cannot understand why my children do not take to religion. I have tried my best to make them religious. If they would not bow down at family worship, I would knock them down."

* * *

Something Every One Should Know

SUNDAY, Nov. 14, 1920, Dr. Wallace Radcliffe, pastor of the New York Avenue Presbyterian church, Washington, D. C., preached from the words, "He . . . set my feet upon a rock, and established my goings." Ps. 40: 2.

His theme was the Pilgrims, who, he declared, came to these shores "that they might not cease to be English, and they built into our continental life the habits, language, law, and ideals that were English."

"The first foot to step upon the Plymouth Rock," continued the doctor, "was that of a woman, and she prophesied the genius and grace of the present American womanhood. She started what is now God's kingdom, and man's ideal of republic, the seat of constitutional liberty and civil government."

It is difficult properly to characterize such a statement, namely, "She started what is now God's kingdom, and man's ideal of republic." Said the Saviour of men, "My kingdom is not of this world" (John 18: 36); but according to Dr. Radcliffe, it was set up by the Pilgrims on the shores of Cape Cod Bay, three hundred years ago.

Christ said, "I judge no man" (John 8: 15); but the Puritans very soon began to judge and to condemn men, some of them to torture, and later some even to death.

This is not to say that the Pilgrims and Puritans were not Christians. No doubt they did the best they knew, and so far as establishing a new order of things, "they builded better than they knew." They shook off the shackles that bound them in the Old World, and after a time other men, broader minded and more liberal than themselves, shook off the fetters with which the Puritans sought to restrain them, and undoing what the Puritans had attempted and had in part done, actually aided in establishing in this country a government founded upon the principles of civil and religious liberty.

Now, however, it is sought to again turn us back to the days of Puritan Massachusetts, and to rivet upon our wrists the fetters cast off a century and a half ago by Baptists and Quakers in New England, by Quakers and Roman Catholics in Maryland, and by Baptists, Quakers, and Presbyterians in Virginia.

It was Roger Williams, a Baptist, who established the first colony in America, guaranteeing to all men of every faith, full and untrammeled religious liberty; and in Virginia it was Baptists, Presbyterians, and Liberals, who, while Massachusetts still had a union of church and state, established civil and religious freedom for men of all faiths or of no faith at all.

These are facts that ought to be known to all men, and especially to all Americans.

C. P. B.

Sunday Crusade

THE Huntington, W. Va., Sunday law crusade is still raging with all the fervor and fury of Puritan times. It has lasted longer than any Sunday law crusade of modern times. The mayor is a Presbyterian elder and takes much pride in his Puritan proclivities and ancestry. Even newspapers, cigars, and drug stores are under the ban. Traveling men shun the place on Sunday because they are prohibited from obtaining clean laundry and pressed suits for Sunday wear if they happen to arrive late Saturday night. The people are organizing for a change in administration when an opportunity presents itself. It is proper that the Sabbath should be observed in harmony with God's commandment, but it is not proper that the civil authorities should use police power to enforce religious obligations, nor define such obligations by civil enactments.



A Nation-wide Drive for a Puritan Sabbath

ACCORDING to an Associated Press dispatch sent out from New York, November 24, and published the following day in the leading papers of the country,

"Enactment of laws calling for strict enforcement of the Christian Sabbath will be urged in the legislatures of at least thirty-five States during 1921,' the Lord's Day Alliance announced here today.

"An effort will be made to stop 'commercialization' of the Sabbath," said Dr. Harry L. Bowlby, secretary of the alliance, 'with elimination of Sunday professional baseball, motion pictures, and automobiling. All stores would be closed.

"We would not impose a Puritan Sabbath," said Dr. Bowlby, 'but we would have more of the spirit of the Puritans in our observance of the Lord's day.'

"A bill has already been prepared for submission to Congress for strict Sunday observance in the District of Columbia, and particular attention will be given to California and Oregon."

This is not the first time that the secretary of the Lord's Day Alliance has

declared in favor of more of the "spirit of the Puritans in our observance of the Lord's day."

Of course, the more of the spirit of true worship any man has in all his religious acts the better, but the very fact that Dr. Bowlby appeals to civil law to enforce Sunday observance proves that what he means by "the spirit of the Puritans" includes at least their disposition to use the power of the state to enforce upon all men compliance with their practices. The Puritans did this three centuries ago in Massachusetts, and according to Dr. Bowlby, the Puritan spirit is not dead, even though so many of the descendants of the Puritans refuse to keep Sunday unless compelled so to do.

B.



DR. W. F. CRAFTS is editor of the *Twentieth Century Quarterly*, official organ of the International Reform Bureau, Inc., of Washington, D. C. In the number of the *Quarterly* issued in March, 1920, the editor says:

"The imperiled Sabbath, for example, with which the church itself stands or falls, can be defended against the commercialized amusements that are assaulting it all over the land only by united forces of many churches led by experienced reform societies."

While not so stated in this particular paragraph, for years Dr. Crafts has insisted that the Sabbath (Sunday) could not be preserved without civil law. It follows that inasmuch as "the church itself stands or falls" with the Sunday institution, which can be maintained only by the aid of the state, the church cannot be maintained or stand without the aid of the state!

But is this true? Did the church fail, come to naught, or cease to be when it not only did not have the aid of the state, but when it suffered bitter persecution at the hands of the Roman emperors for more than two centuries? We know, not only that the Christian church of the first two centuries did not fail for lack of state aid, but that it flourished in spite of persecution.

B.

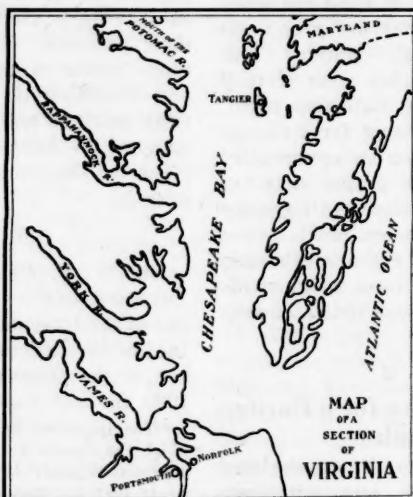
Tangier Island Again

THE readers of *LIBERTY* will readily recall the shooting of Roland Parks last spring, on Tangier Island, Va., by Constable Charles C. Connorton. Stripped of all technicalities, the facts are that young Parks was shot and severely wounded for refusing either to go to church or to hide himself inside his father's house during the hours of religious service on Sunday, as required by a local ordinance enacted for the purpose of securing better attendance at church. Connorton was found guilty of unjustifiable assault with a deadly weapon, and was sentenced to serve a year in the penitentiary. An appeal was taken to the supreme court, but it affirmed the sentence. An effort was then made to secure a pardon from the governor. This failing, Mr. Connorton was sent to the penitentiary about the middle of October, 1920, there to serve one year, subject to the usual deductions for good behavior.



National Reform Up to Date

DECEMBER 5-7, 1920, the National Reform Association held its annual meeting in Pittsburgh, Pa. We had a reporter present, and shall be able next quarter to give the movement and this particular meeting the attention their far-reaching "reforms" demand. These men are as determined as ever to subvert free government in the United States, and as far as possible in the world. They have launched a campaign to raise \$1,100,000



Map Showing Tangier Island

for three specific purposes, as follows: \$500,000 for a headquarters building in Pittsburgh, \$500,000 as a literature fund, and \$100,000 "to build up the association's magazine," the *Christian Statesman*.

In defining the principles of the National Reform Association, Dr. R. H. Martin declared that its "program will bring the nation to accept the will of Christ in all that it does. A great campaign of education," he continued, "will bring the majority to the point where they will accept the ideals of Christ. It can then be written down in the law of the land and a national confession of faith made. This nation will then humbly bow before Jesus Christ and place the crown of its own sovereignty at His feet."

The National Reformers deny that they seek a union of church and state; what they want, they tell us, is "a union of religion and the state." But this is just what the Constitution forbids: "Congress shall make no law respecting an establishment of religion."

The question of religious legislation is now more prominently before the whole people of the nation than ever before. The Lord's Day Alliance has declared for a legalized Puritan Sunday, and Congress is being besieged to enact a Sunday law for the District of Columbia to serve as a model not only for a national Sunday law, but for laws in the several States as well, a sort of Sunday Volstead Act, giving the nation and all the States a uniform Sunday law as we now have a uniform prohibition law.

B.

RELIGIOUS LIBERTY AMMUNITION!

Facts, Arguments, and Inspiration for the Campaign

AMERICAN STATE PAPERS A Book for the Times Bearing on Sunday Legislation

By WILLIAM ADDISON BLAKELY, of the Chicago Bar

New, Revised, and Enlarged Edition.

Rare and Valuable Documents on Religious Legislation.

CONTAINS WHAT EVERY AMERICAN CITIZEN SHOULD KNOW

The Religious Laws of Colonial Times
The Measures and Movements Which Made
for Freedom

Court Decisions Relating to Religion and
Religious Rights

Religious Liberty and Its Conflicts Under
the Constitution
Sunday Laws Before the Bar of Reason

Operation of Sunday Laws in the United
States

History of Sunday Legislation from Con-
stantine to the Present Time

Eight Books in One. Eight Hundred Pages

Cloth binding, postpaid, only \$1.00; with "Liberty," one year, \$1.25

Religious Liberty in America

By C. M. SNOW

This book deals with the growth of the principles of religious and civil liberty from the beginning of the Christian era down to our own time. It shows how the two principles — religious liberty and religious oppression — have run side by side through the history of nations, the one building up the true kingdom of Christ and the other making martyrs of Christ's true followers. The planting of those two principles on the shores of the New World, and the struggle between them for dominance here, is pictured in interesting detail. Considerable space is devoted to the growth and work of such un-American and oppressive organizations as the National Reform Association, the Lord's Day Alliance, and the Federal Council of the Churches, and to how these forces propose to unite and are now uniting for the enforcement of oppressive legislation, and have opened the way for union with the Catholic Church for the same purpose. The author shows how this combination of forces is working directly to fulfil the desires and purposes of Rome concerning America. The revelation of what those purposes are and what Rome is doing to bring them about makes one of the most thrilling sections of the book. The closing chapter, "Heaven's Answer to Earth's Great Problem," shows how God will work out the problem of this world through the second coming of Christ, and the establishment of his reign in this sin-smitten world. 436 pages, fully illustrated.

Cloth \$1.00. Paper Cover, Berean Library, No. 11. \$.35

REVIEW AND HERALD PUBLISHING ASSN.

New York City

WASHINGTON, D. C.

South Bend, Ind.



© BROWNE WAGGAMAN CO., WASH. D. C.

A NEW BOOK, JUST OFF THE PRESS

Well illustrated, 128 pages, paper covers. Price, 35 cents.

ORDER OF REVIEW AND HERALD PUBLISHING ASSOCIATION
Takoma Park, Washington, D. C.

S